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[redacted]

Must Remain in
Transcription Room

M 1600

NEW YORK

~~ALL GROUPS~~ OPEN

June 10, 1969

MR. NYLAND: What a calamity, huh? It brings up the question of: Are tapes really necessary? Well, we won't settle that question as yet. So we're back from the trip. Five weeks you had meetings, listening to some tapes. And we had a trip, several meetings, several accidents here and there, a little bit, we had trouble. It was not easy. But, at least, I think practically everybody is back. I think those that were here resented a little bit [redacted] that those of the trip came back. I have a feeling at the Barn that they were quite happy the way they were, and that perhaps the people who came back from the trip were ~~a little~~ like an intrusion. It's very difficult to judge about the results of [redacted] a trip, and also the results of the non-trip. One can only go a little bit by [redacted] hearsay, and of course one's own experience. I think there were many good things in it. I think also, some very difficult. Both ways - that is, for those who stayed here also. I hope that some of us could profit. The whole purpose of the trip was of course to introduce into Work, new opportunities.

And that, I think, we got. If the opportunity were taken, depends entirely on what one wants and what actually can take place in a person. For those who stayed here, it was a little difficult I think at times. Was a little misunderstanding, sometimes strange behavior, not always right. Some of those who are here may be glad that they are back. The last meeting in Dallas, as I then explained, closed a certain series. Again, measured by tapes, it is the series of 1500. The last tape was 1599. Today we start with 1600. What does it all mean? These kind of tapes? These kind of meetings? Including trips. The 1500 series is important because, I think that in that particular series there is practically everything that a person ought to know when he wants to Work. I think there are many tapes in it that are clear enough to indicate what is meant by Work. Sometimes a little theoretical, sometimes perhaps a little too simple. Sometimes connected with ordinary Work, sometimes a little "hifalutin." But in general there is enough to go by, and I consider it for myself, together with whatever has gone on before the 1500, #1500- all of that is additional material. Why do I really care for it? Or, is it true, do I really care? Over several years now we have talked. Tried to explain. Built up certain possibilities. Sometimes from the beginning. Sometimes added more and more. To some extent there is a certain sequence in the meetings over the years. Dependent in the beginning on that what was a little intellectually theoretical, and gradually adding to it emotional qualities, and then expanding it in the direction of application of ordinary life and discussing ordinary life and behavior. Now we are starting on something new again. And I, as it were, for my feeling, close the book. We will try to publish some of it in Firefly. We will see what we can do with the index to make it more available so that those who wish can actually study or find where is this and where is that, and then perhaps be reminded, and then

perhaps for one hour be under the influence of what they may have read or have listened to. And then again, what comes after such an hour? What happens after a meeting? What heppens when one is emotionally affected? Or that certain things were clear and logically, perhaps, built up sufficiently to give an idea what is what. And then the meeting is over. And then what happens the next day? A little memory. How clear is it then? How deep is it then? What do you remember? I look at these kind of things every once in a while because there are in my life, of course, certain periods, and this I consider the last period. In which I would like to communicate as much as I can about Work, based on my experience, or related to it. And to give, as it were, something that can be used. Again, I ask that question. "Why should I leave it?" There are different opinions about that, I know. I know that The Gurdjieff Foundation doesn't believe in tapes. When I was there I was the only one who kept them. Orage never had tapes, but of course there were no machines. As far as Gurdjieff is concerned, I know that he was interested in recorders - we had at that time simple wire recorders, and some attempts were made. I do not know if tapes were available, or had been available at that time, if he would have tolerated them. But of course, that was Gurdjieff. And whatever ideas he had about what was the maintenance of Work and the necessity of providing in some way or other after his death for the continuation of these ideas, - I do not know. And really, I must not care. Because I feel that there is a certain value. And when one builds up certain things in one's life, like an accumulation of wealth, that one wants to continue that, as it were, perhaps you can call it a legacy. Somthing that then might be useful, the same way as one gives children an education so that father and mother, when they die, that then the children can stand on their own feet. And to some extent I have that same kind of a feeling. Because some day I'll die. I don't think I can leave earth yet.

And I tell you honestly the reason. Because I don't think you can stand on your own feet as yet. There have been too many things that indicate a little bit of deviation. A continuation of certain forms of selfishness. Quite definitely, forms of ignorance. Not enough wisdom. Not enough poise. Not enough knowing what is becoming as behavior. Not even understanding well enough the value of Work. Or the place it should occupy in your life. What, in general, is the value of esoteric knowledge? What is really an aim for a man when he start to live a esoteric grow up and then opens up to life? And when he receives all kinds of forms of knowledge, and education, and is influenced by a variety of different things around him, he starts to grow up. At what time does he become serious? When he starts to ask questions about the pyramids, what they are for? Or that when he looks at the stars and he starts to wonder about ~~the~~ constellations? Or that he picks up a book here and there and finds certain information that is not really understood, but where he feels that there is something, perhaps - not so much between the lines, but in any event, of that what is said must have a certain knowledge for him. And he starts to think a little. And he asks questions. And then he puts two and two together. And then he receives knowledge in his head. And he starts to be affected by things of beauty. And an esthetic value develops in a man. And then there is a wish for the continuation of his life in order to fill it with as much possibility as he can contain, and to extract from whatever is for him, or whatever his relations may be, and he makes friends, and he talks more, and he tries to become clearer and clearer about what is really himself - or what makes the world - or why is the earth the way it is? And why are there so many difficulties? And why is there, for instance, sickness? I remember quite early, I started to think about it. Why was it necessary that a person became sick? And the explanation of course as machinery, that it runs dry or wears out, again, why

should it? When something that is set in momentum - why should it run into the ground? When something was put into one as life, why should it deteriorate? What is this kind of process that we are exposed to? Why is it that life has taken on this kind of a form, and why is it that we wish to continue it? And because of that that we want to create certain things within oneself so that when it is alive, that it can come out and then take on a form, which we hope will be, in the regular term, classical. That is, for all ages. Or that we can leave it to the people who come afterwards. And what is it really that we are interested in when we say, "I want to Work on myself?" On what basis, really? How do you come to think about that? Why is it that you think that it is necessary? Because if man is born on earth with the potentiality of a Soul, why shouldn't he develop it on earth? And what is there on earth that prevents it? And we can use many words of saying that mother nature doesn't like it. But I'm not satisfied particularly when I'm a growing-up young man, and I look at the world, and the world is all my own, and I want to experience all kinds of things in order to acquire more knowledge. And a better form of behavior. Or perhaps esthetically be satisfied. And gradually adding to it certain forms of ethics. And then considerations of how a man should be in the eyes of other people, and then what I should do in order to adapt myself to such conditions. What is it really, when you start to think about your own life, at what point really did you become serious enough to consider questions even of that what was feeling? Or that what perhaps could have become a deep emotion in you. And as you then continued to live, and as you accumulated more data, and you tried to digest them, and you came up against a wall, because there was somehow or another, there was an end to it, or not logically connected. Or, this incoherency among different things, as they were, -what did you do with it? Kept on studying, maybe. Asking questions.

And continuing with yourself, and your self as you were, as you grew up, as you acquired certain characteristics, on the surface many times, and sometimes only deeply affected within you. And the difference then between what is surface and what is one's inner life, and the questions that really, which started to count for one, what is it that I want as a possibility of an emotional development in myself - because man cannot live by his brain alone. And definitely his body has no particular indication of what is right or wrong. And how does one come then to the confusion of all the different things that are added to one, and with which one has to come to a certain account? The accounting of one with the facts of life. As one grows, and as one hopes. And then having aspiration enough to try to follow through on certain things in any one of these four different directions of science and philosophy, seeking into the depths of things to find out what is what, or the esthetic development and becoming artistic and creating, and new forms of life being put in another kind of a form, more satisfactory than that what exists, because it has to be a creation of something and it is not natural. And the lack of nature to continue to give us what we want - what do we want? Because we will have to face that question now more and more, because it is not so much even what you want, it still is a question: "What are you?" And then when you are left alone, what do you do? What can you count on? What is truth for you? Where is the trust that you must put in something? Can you trust yourself? Can you trust other people? Can you afford to remain dependent on them? When you ever will finish up with your education, that you can stand on your feet and say, "Now, that's complete." The same way that you must say that your body is completed. And there it is, with all the wishes of the body. And all the necessities which means feeding it and taking care of it and the continuation of breathing. And again the question comes up, what for - this body? And it contains organs, we

know, the mind, the feelings, solar plexus, sex, all such organs create problems. How will I fill them? How. When it's filled, what will I do with it? What is there as a function of man? How should he behave? What is really the problem? What is it that a man can trust? If you want to think about that, in the last instance, the only thing that you can trust is truth. For yourself. And how do you find truth? By verification of that what are all kinds of impressions, and the application of daily life, or an experience, or that you say, "I feel it deeply within my heart?" Or, "That I know for sure because no one can contradict it?" And finding myself with feelings and a mind formulating, titillating at times, in such a manner that it is disgusting, that even at times I say, "What is the use talking, and to continuing to live this kind of a life on earth?" And to expect certain things from the earth or the earth, the atmosphere, humanity, industrial development, all beautiful lovely things. Expectations from a trip. Expectations from a gathering together of different people, who get into each other's hair. And not knowing which way to turn, what is there to guide you? What is it that you will have? Ten years from now. Where will be the desire for your Work, if you now have a desire, and if you now sincerely wish to Work on yourself, what is the result at the present time, and how many years have you tried? And what have you done with whatever you accomplished? And to what extent now are you at the present time an example of listening to so many meetings from the beginning, or from a little while ago, or whatever it may be, and the realization of that what you are, unconsciously, that that still is there, and lifts up its head every once in a while, just at the time when you don't want it, and then breaks down everything you have been trying to build up and one moment of forgetfulness will undo many years of attempts that you have made. What is it that you really want? Because this question comes up every time. And it is not solved

by being ashamed. It is not solved by being sorry. It is not solved by saying, "I will not do it again." Because you will. There is no doubt. Each person is mechanical. And remains mechanical until something else has taken the place of that mechanicality. And whenever you make a promise, "I will not do this, or that-" or "I now for sure, I know once and for all," including saying, "I love you forever and ever." And then tomorrow, someone steps on your toes, and all the time that you have been thinking and feeling everything like that disappears. Here you are, five weeks away from a little maintenance, even if you had one meeting a week and you listened to some tapes and a little bit of - let's call it for a moment "wisdom" - and then - what was the result? When you're confronted in ordinary life together, and you face your conditions, and you live then, sometimes in the presence of each other, sometimes in your ordinary life, and you fly off the handle and get angry? Or you do the most stupid kinds of things for which of course you're sorry. But what does it help? Work is like a butterfly with wings. And the [redacted] have on them a certain kind of powder. And whenever you make a mistake, it is like touching the wing with your fingers, and you disturb it. Can you ever bring it back? Can you replace things? You have a dent in the car. You go to a body man who fixes it. It never is the same, you know. We are never the same. We all the time are affected by a variety of different conditions. They have an effect on you. The body is healthy. Many times it can throw off a great deal of that what is, for the body itself, poisonous. You have read a great deal, and a lot of nonsense. Popular magazines. And junk. Maybe sometimes you keep the books on the shelf out of sentimentality. You have lived through it, and it has made you unconscious. You have been exposed to a variety of things, so-called of culture. You've taken them in. Sometimes crammed into your head. Sometimes forced, because you had to meet certain other kind of conditions on which your particular economic condition was dependent. And what have you done,

again and again, with that kind of sawdust in your head? And then you wanted to Work. And you cannot even keep your body and soul together in ordinary life. And you all the time have trouble because you don't know how to hold a job. And maybe you fly off the handle and the boss fires you. And where is your control? And then you look around and see, where are my friends? And you start to depend on them. And if it isn't a friend, you become dependent on a guitar. So that you can play it by yourself. And then, you let your hair grow. And you become Hippy, and lucky. And how stupid! Because what is becoming of a man now? What are we? We are faced with problems of Work. And sometimes you think that in just a couple of months or maybe a year of devotion to Work, and assuming for a moment that you're on the right road, that then all the damage that has been done, everything that is unconscious in you, including your body which is totally unconscious, because it was completely made on earth, and it doesn't grow any more, so it is a hundred-percent unconscious. All the different cells now filled with life, they are unconscious. And you expect then that Work will give you the panacea immediately, as if a miracle will happen. And then - and then again - what? What will happen? Only perhaps that you are a little bit more aware, and awake. And how can you maintain a state of being awake? You set out with the best of intentions. You know you lose it. Your mind - it's a stupid fool, sometimes. Wanting to interfere. Coming and intruding into your life with all kinds of reasonings. Inabilities, actually, to offer something a little different, and giving you constantly ersatz in some form or other, and you, with your mind, you're stupid, because you believe in them. And then at the same time you think you will want to Work. With what? Such an infinitessimal small kind of a thing. That has to start as an objectivity in you. And you assume already that that little "I" has even a little power. It just has a possibility of keeping on breath-

ing. And then you're faced with your ordinary life. And for a little while you're left alone, and you don't have the constant reminder like a meeting, and of course you do not remember enough. And even if you try and you want to, and you don't know how to put it together again, and you're lost. And then you want to Work - and with what will you Work? How clear is it in you that Work already has started certain things in you, new? Not the accumulation of knowledge of further data about yourself. Not at all something that you now can add to that great storage house of your memory in which now perhaps there are a few facts that are much more truthful than before, but what will you do with it in your ordinary sense? Of how you are? You fly off the handle just as easily. And you get angry. And you don't know how to control even that. Let alone all the desires. You still fall asleep at night. You cannot sit up. You have nothing really to live for that keeps you awake. Where is Annulios that is supposed to allow you to sleep? Where is it - still behind the moon. It hasn't appeared as yet. And you haven't even gone through the moon. You don't know anything about your manifestations. And how then can you even make the manifestations transparent so that you could see what is really involved? Where is God for you? We talk about it once in a while, as if God is on the next street. And you hope of course, when you turn the corner. He won't see you. You know that. We are stupid fools, you know. There was a word that Gurdjieff used " merd " - if you understand that. It is "shit". That's what we are. And don't make a mistake. Because it's in relation to spiritual life. It's not in relation to earth. You can be all you wish on earth. You can even make friends. You can even make money. You can even be able to repair a car. Maybe you can build a house - on earth. Maybe already somebody. Not the tail of a donkey. But I'm talking from the standpoint of the future Soul of yours. That what is now potential. And the way you behave

sometimes is terrible. And this is the trouble. You have not enough conscience to denounce it. Because you still accept it as something that is unconscious. Or [redacted] it's your nature. Or you can't help it. Or because this and that. Whichever way you were born. Never mind how you were born. All of that belongs to the earth. Never mind how you were educated. All of that belongs to the earth. Never mind who your father and mother were. That belongs to the earth. Where is your Magnetic Center? This is the problem to find. We have now lived for a little while at the Barn. We've done a few things. We are still continuing. We will continue. But I assure you that in the future there is not going to be any wishy-washiness about the Barn. The attendance. The kind of people. The way there is behavior, on the Barn, at the barn, at the guest-house. At the different activities we are engaged in - in Warwick. There are going to be certain rules. And I assure you that I will devote my time, instead of listening to some tapes that come in from other cities, which of course need an answer. In some way or other I'll find a way how. But I will spend time with all of you. And I will watch you. And I will come around and look. And I will receive all kinds of information about you and gradually out of that, the truth will come out. Because what it is at the present time, I hear, and so and so tells me one thing, someone else tells me something else about the same thing. And of course I don't know. Who can I trust? Who - can - I - trust? You ask yourself. There are many times you cannot be even ordinary with me. Sometimes in trepidation you come - I know - you are embarrassed and you won't really know what to say because you are a little afraid that I might yell at you sometimes. And I do. In order to help you. To show, what the hell is the matter. Why the Hell can't you be better? Why can't you make an attempt? At a time when you have to make an attempt. Why can't you Work? When it is necessary to Work, Why can't you see ~~that~~ the seriousness of this kind

of Work, with a capital W, when we talk about your Soul? What is there that is your life? And that I try to tell you every once in a while. I've told you now a thousand and one times. And still - what is there? I go away for five weeks, and a little bit and a little bit, and a little bit - and -WHAT? Can't you behave? Do you think it is very nice for me to receive little reports about a little bit of disagreement and a little bit of power display, and a little bit of obnoxious behavior on the part of some of you? You think I like it? And then I look at my life. And I say, "What for?" I've said this many times, you know. Because I consider it many times. Why should I tell you all these different little bits of things? For which you practically are not able as yet and not enough equipped to know what is involved in it. And I still continue to tell you - because I'm such a God-damned fool of telling it. Because I have to live also. And this is my life - to wish to tell. If I can, to tell you the truth about yourself. And sometimes to enter into your life and to try. I do my damnedest to try to help you. And what is it that you do? Sometimes when you get out of the door you already have forgotten. And the same old demon takes place in the form of mother nature, getting hold of you, putting her claws right back into your body. And you - like a nice little lamb, you are led to slaughter. Where is your individuality? Where is that on which one can count? Where is the truth in you? Does it come out of your eyes? When you look? Where is Work? Many times during the day - not just a little bit, a little bit of a task which you don't do, and you have the effrontery to say you can do it. In God's name, do something else. What do you think are the excuses that God will receive from you, and tell you - you who think every once in a while that by burying the talent in the ground and so that it won't rot too soon, and then presenting it as well as you can, because you have taken care of - WHAT have you taken care of? Have you dared to put your-

self in certain situations really to find out what is the value of yourself? And so the 1600 series starts. And it starts on a certain basis, and I will not deviate from it. There will be a group one next week on Tuesday. Very few people. Again, I talk to your conscience. This is an open group. Everybody was allowed, more or less, to come. Next Tuesday, you think three times, and then you confirm with me. Or with someone I will ask to pass on your name. On your behavior. On your personality. If you belong. Because then, in group one, I will talk. I will talk so that there is no further mistake. And I will also give such tasks that there is no further mistake. And I will not tolerate not making attempts at Work, because that's what we are here for. Just attempts for Work. To try to make attempts honestly. To try to be aware. Every once in a while to introduce something of objectivity. Something of impartiality to all the different impressions that you have in order to see, and to taste, to find out what is meant by consciousness. And that what will guide you is your conscience. Because that is based on the truth - for yourself. Never mind the moment and simultaneity and all the different things. I'm interested in something that is really honest, truthful for you, and it includes your behavior. It includes the way you are in Warwick. Not at the Barn even. We have an aim with that barn. There is something in it already, and I'm not going to have it disturbed or distorted. There is an aim with the guest-house. It has certain principles. And it will fulfill them. And I'm not going to be wishy-washy about anything of that kind. I've made rules every once in a while about beards etcetera, or long hair, or Hippy. I will take care of it. I promise you. I want behavior to be without any question. I don't want any of your stupidity. I've lived for the sake of a certain ideal. I'm not going to have it dragged down because my name happened to be connected with the behavior of some of you people. And whoever

isn't here, it doesn't make any difference. It'll go around in gossip. And I don't want it, because I will tell you who can come and who cannot come. That's it. And you must realize that. ¶ Wednesday, open. I'll be here. I will talk about life with you. Ordinary affairs. Ideas. Things that belong to your ordinary existence. Your interests - of a certain level, of course. Of something that is really of concern. Something that belongs, a little bit maybe, to your ambitions or to your inner life. Or something that is not entirely clear and relationships between people. Or perhaps even certain forms of behavior that we can discuss. And why they are right or wrong. Even from an ordinary standpoint. And we can talk. And I don't have to tell you necessarily about how to Work. I will tell you that Work exists, and the principles that are involved in it. And the relation of that kind of Work and attitude towards ordinary life and to try to settle certain questions. And I call it group III because it is in ordinary life, and we come together in order to see a little bit of the ideas as a back-ground so that you really and honestly can ask questions. And I will try to answer them, also as honestly as I can. But I don't want any of that kind of thing in group I. Group I for me is going to be a group - a real group - and I don't care how many there will be. Preferably not too many. ¶ And I don't care if you can't get in on Wednesday evening. Maybe we have to look for another place, I don't know. Really I don't care very much. I'll be here. I will talk. I will try to learn to know each - you, those I don't know. Where I only know a little name, and all of a sudden I discover - "Oh, that's the person that goes under that name." When you come to the Barn I will make it a point to meet you and not to forget you. And to see what you are worth. And to see what your background is. And to see whatever I think even might be your potentiality. ¶ You see, I have allowed a great deal of freedom in order to start certain things, and hoping then that the

atmosphere would be good enough to carry you. But the atmosphere wasn't there sufficient[ly]. I have made mistakes. I know that. Simply trying for a little while, as you remember. And it didn't work out. So we have to do something else. And we will do something else. It'll take me more time. I'm glad to give it. I'll go at the expense of something else, it's okay. I will have to take care of it. I have said, "A and B and C," and in my life, until the bitter end of "Z", I will say, "Z." And at that time I will leave you. At the present time I don't dare. I don't think that God would want me to come. I think he would send me back. He says, "You haven't finished that little task that you started out with. With such hope. And for which you sacrificed certain things." Because It was not easy for me, even to separate from the Gurdjieff Foundation. And to go on the basis of what I thought Gurdjieff meant. And not what Ouspensky meant. And to hope, I hope, that in that sense then, whatever there is of tapes is still clear enough. That it sticks to Work on yourself. Parktdolg-Duty. As an obligation of trying to wake up - and different from the thought about being awake. That you can place, gradually, that what is in your mind, or in your heart. And gradually from your solar plexus, becomes the part of you that actually determines what is the level of your being. Not as yet your mind - your mind is still too stupid. It has to be cleansed. It has to be purged of a hell of a lot of nonsense that is still there. That has to be drained out. So that gradually that what can take hold of it will be material for the building of a soul. A Soul is a precious kind of a thing. It is out of this world, you know. It is not like we are now. It isn't even evidenced. There isn't even much of a beginning, than only the DO turning towards the wish to go to Mecca some day. Maybe, it can be turned towards the sun, to wish to become united with the sun. But not with the God-damned body you have. Not with that what requires all the time some kind of a sat-

isfaction. That is what we have to learn. Where is the place of that body? With all the different attributes, and whatever may be beautiful, and whatever may be strength, it still has to be a servant to "I". And "I" still has to be born sufficiently. It is just gestating. It is being born, if you wish. Anyone who wants to continue with Work, simply, honestly, really sincerely, time and time again, in such situations when you know that and perhaps you hope, by God, that it will have some kind of a result, because you apply it at least in situations where there is a chance - in such things where there is practically no thought - in things where you are not involved in an emotional or in an ordinary feeling state - when there is just a body to be observed in ordinary affairs of ordinary walking, or present to you, as you are. Following your intuition and trying to vocalize that in some way or other so that it becomes an entity that is present to you as you are walking. Feelingly, knowing, understanding, by means of an emotion, that what takes place, and being able then to be able to see that what is taking place, impartially. So that your body will have a place that it finally will become a servant, under the influence of your consciousness and your conscience. And the building of that is more important because your damned body will then know once and for all that there is no mistake, and no conflict between consciousness and conscience. This is the aim of a man. To become whole. To make an entity out of himself. To know that his word is "Yes" whenever he says it, he means it, and he will crucify himself if he cannot keep his word. That he is that honest. And he is not any longer flippant, unless somehow or other for the sake of giving his body a little exercise he even may go dancing. Whatever it may be that is needed for the maintenance. Whatever is required for that what has to be done on earth. And whatever can be done, enjoy if you like, with a great deal and fun - who knows - whatever you want to call it. But aliveness. And that what really requires

the accent is then to put your body to work in such a way that you really know there could be an "I" present to that body as it is working, actively busy, engaged, also, simple, not too big a job. Just simple. It's still your body. You still have to be a little careful. You don't want to expose it too much to a little bit of suffering so that maybe you get a little bit down and out and maybe you consider yourself that you need some kind of sympathy from someone who's going to give it to you, and tell you, "Poor fellow," Poor this and that. Too bad you have to suffer so much." Just God-damn yourself at such a time. Just come to yourself, what is actually taking place when you're just looking for a little sympathy, you can bite your tongue. Because you have to go through certain things because it is necessary. That is the law of the earth. That is what we talked about a little while ago. That is the condition under which this life on earth has been created. And you may as well know that that is a law, and you're not getting away from it until you understand it. When you once understand that, in its mechanicality, then you can be free. Then you can start growing a little wing. And then maybe with that you can fly to the sun. But all kinds of preparations are needed. And all the time your body has to be told, "No. No. NO. Not this. Not now. This is not the time. Because I cannot trust my body." My body is not truthful. My body has a little will of its own. It is not as yet submissive enough to my mind which of course sometimes doesn't even exist. And that is why there has to be that little bit of an "I", starting so that the body can acknowledge it. And in the presence of "I", then I will tell my body, "No. Not now. Some other time maybe. I still have a life to live. I want to grow up. I am no longer a boy. I'm no longer even a young man. I want to be something in life. And I don't want to flatter myself to think that I'm someone." I have no body. I am nobody. And then I say, "I have a body," because when the "I"

can say that, then the body will be a servant sufficiently to Work. Either to be used in the attempts to wake up and to be used when it goes through manifestations, and the acceptance of manifestations for whatever they are, or I use my body for the accomplishment in ordinary life of doing things so that I find a place as an ordinary man in ordinary life, fulfilling ordinary functions and being able to accomplish and to take a responsibility of my life in relation to myself, and in relation to the rest of the world. In relation to my friends. In relation to that what is needed when I meet an enemy. In relation to that when I have to face a temptation and I know that I must be strong enough to get out of that. When I have to face a lie of myself, that I can tell, I want to be sincere - not now - no lying - no hypocrisy - no just pretending. I don't wish to pretend. I am what I am. That is true. But I am - that is more important. Because what I am on earth is not good enough. And God will not accept me. That is why He put me on earth. Don't you think there is a reason why we're here? You think that it is so easy to come to God? As if when one asks - you ask God to undo what he has done. He put you here - at least we find ourselves here - you don't have to believe it's that God put you here. It doesn't make any difference, you're here just the same. You have to find in yourself, what is there that keeps you here. And what then, if it keeps you here, you have to do with that, what is the voice of God in you. Where is the Heaven in your inner life? Where is your Magnetic Center on which you can count? Where is your prayer, whenever you wish to have contact with that what is a higher level for yourself? You see, this is the seriousness we want to talk about. And when we have to talk about all kinds of folderol and nonsense and clap-clap-clap-trash, why should we? When you want to talk about life from a serious standpoint, , remembering that Gurdjieff existed, and perhaps some day may be of use you come to Group III. Friday, we simply talk a little bit.

About a few subjects, more or less based on what I happen to remember, or to what I have been exposed from different meetings and different tapes, together with music - also a language which may be gradually you learn to understand. Because the more you start to Work, the more there is a chance that your emotions can actually start to function by themselves, and then when they are a little bit looser, the music can have a meaning for you because the music is emotional. The Barn. Saturday, Sunday, also by special permission. I've thought about the Barn many times on the trip. What should we do when I come back? Should I follow the same kind of a pattern? Simply talk a little bit at lunch, play a little bit, movements included in that on Sunday? But again, playing in the morning on Sunday, a little talk at lunch, again a little music, and I've considered it very carefully. I've not as yet made up my mind. I do not know. Maybe something else is needed. A little different, maybe a little unexpected. Maybe something that you would like which you don't get. Maybe something in a form you dislike heartily. I do not know. Because I don't know yet who comes. And I don't know yet, of those who do come, how they come. And it will depend on that a great deal. Because there where I wish to talk depends on the level that you produce with your attitude in physical work. On that will depend what I must say and can say. It is many times in a general meeting that one is dependent on the audience. And it is not that you ask questions by word of mouth. You ask questions when I look at your face. You ask questions when you sit in expectation. You ask questions when you lounge. You ask questions when you are restless. There is something that has to take place in you before you even can receive a certain statement. And it gradually has to dawn on you that the statements have to be digested. And have to be taken in, not necessarily understood immediately, because much of it is still a little too difficult. And that what I am saying is much too concentrated. But you

have to learn how to take it so that you go home with something, and, on the basis of that something, you may remember certain things afterwards. And then perhaps place them. And if you cannot, maybe then you can listen to a tape, if the tape comes out right, and it is audible enough for you, and you can take the time. You see, you don't take time. You don't really. You're not interested enough. I say this now, and it is a general meeting. And therefore, many people will think that I talk nonsense. But I assure you there is a great deal of unconsciousness to be overcome. Your life up till now, your life up to the time that you heard a little bit about esoteric knowledge. The depth with which you have learned. That what you have applied with emotion. That what you have done because your heart told you. Not because some tape - or I - suggested it. That what gives you the truth is your conscience telling you that you must really Work and that you must become much more serious. And that the time spent should be - I would almost say "fifty-fifty". And it is not trying to undo your unconsciousness. Leave it. It is there. You can stand on it if you wish. You don't have to undo it, it'll disappear. When you Work, it will disappear. When you Work you create a light. The light will take care of it. The light will make it - reduce, either in form or in power. It will lose its strength. It will wither. Much of it, it is still in its infancy, will remain that. It will not grow out. Light of the sun helps to furnish life on earth. It creates conditions, dependant on where the sun is, and a variety of different climates exist because the sun happens to be only at a certain place for certain parts of the earth. And not all parts of the earth can profit by the sun. Not even all the time. Your "I" will light up your personality. And your personality is as limited as the earth is limited in receiving the rays of the sun. It also will create at certain times, seasons for your body. So that at times, such seasons as then created by "I", will be helpful for the

growth of certain things that really are important. And at other times, there will be seasons like winter, in which the sun is of very little help then only giving light and no heat. And in which that what is your heart has to receive because it has to start hibernating over little periods of contemplation. Of what are you - and what are you doing? And the questioning that must accompany, every time, whenever you start to Work. That is, whenever you Work, and you have gone a little bit into it, and that what is initial energy has then disappeared, and you wish to continue, and you say, "I want to," and there is not enough wish and not enough energy, and you go through a terrible period. Sometimes a little longer than you wish. And sometimes you start to question if it is necessary. I assure you, it is necessary, in this kind of a new life, to have seasons. And at times, the influence of the moon, and at times, certain conditions of earth, as earth will provide, and at times that what is the state of your body will determine what you can or cannot do. And your wisdom is to know when to Work, and when to hibernate. But this, you have to be very careful about. Because your mind as it is now, the ordinary little bit of a mind, will tell you many false things. It will even create artificial light. It'll even do away with darkness. It'll do away, by means of its civilization, certain conditions which are so useful to man. So that a man doesn't have to do very much any more than only push a couple of buttons. And that gradually the dexterities of the body disappear from this earth. And it disappears from one's personality. And one lives in that, definitely deeply asleep. By accepting all the things made of plastic. By accepting the happy-go-lucky way of reaching Infinity in the form of drugs and LSD. And un- knowing, and leaving the cloud where it is. Trying to find all kind of variety of different things a little easier so that you don't have to Work on yourself, and hoping for the best, and that the exposure simply to some mystical sayings will help you to

show you the way. All it will do is to show you the way. But it will not tell you to walk. There is only one way out of subjectivity. That is objectivity. There is only one way away from the earth. That is to get away from it. There is only one way to go to the sun. That is to leave the earth. You will use the planets as a stepping stone. And it is necessary, because you cannot stand as yet the light of the sun. Your eyes are already too weak. That is the trouble. Because even the little "I" is not strong enough. Even the little "I" which has been trying, gets also sick and tired when it is not fed enough. And that also, dies. It also is reduced. And that is a terrible thing. Because that is the sin against The Holy Ghost. And for that you are responsible. You see, you are responsible for Work. Whenever you claim that you wish to Work, and you don't make attempts enough, or you don't really create conditions in which you actually want to Work and can, then you commit a sin. That is a law. Whenever you hear about Objectivity, and the way is shown, and to tell you, and to have been told that you know what must be, and you have to do it, and that you cannot pass it on to someone else, and that you have to live your possibilities, and no one else's, and that you have to fight within your world, what is needed for that world of yours, even with the limitations of your "I" being like a sun, sometimes in the summer and sometimes in winter, sometimes in the beautiful period of spring, where everything seems to be so full alive, that is the time. Sometimes when the moon is coming up and reaches the full moon, so that full attention is paid to all your manifestations, and then when it wanes, that is the time. Under the waning moon, the root system develops. There are plants that are dependent on the full moon coming up, and the moon going down. And they form fruit when the moon is getting towards full. And they form roots when the moon is going down to a new moon. The "I" has the same property. The "I" feeds you at times for you inner life. That is

your root system. Sometimes it feeds you for your outer life. Those are the fruits. You don't understand as yet the functions of "I". You don't know what it is, that you must try to understand. You think it is just a little bit of an attempt you make to try to wake up to yourself every once in awhile, when you wash the dishes. The "I" has to be such part of you that even in ordinary life, you stand still once in a while and you say, "Here, God, I am." And then go on. And a little later, again, "I am. Yes, I hear you." And you go on and you Work honestly. Because at the time when you say these words, something takes place in you which makes for a man as he is, unconsciously, his three centers connect and combine and become one in the image of God as Endless, that then without making an attempt of Work, in the sense that I say, "I wish to be aware," that still something continues. That what is the entity of oneself is the momentum of the attempt I make when I want to wake up. This is the way "I" functions. "I" is not entirely behind the clouds. It sets a force up in one when it is touched with a deep wish, "I want to Work because I know I need it. I need a Soul because I don't have one. I know it has to be based on my daily life because that is all the material I have." That is the strength. That is a force that comes to your conscience. It's a force which is mixed because it comes from above and it comes from that what is within you, yourself. Your Magnetic Center. And it is connected in a certain place within you. That is an important place. And for the time being, it's just above your heart. If you can make it, so that it starts to throb in your throat; if you can make it so that it will have consciousness mixed with that what is your conscience, then you can become a man because then your feeling - as an emotional state will be in contact with God, and God will not lose you, because he will be there in the entity that you produce in your unconscious state in which the momentum as strength, as a result of your wish to be awake, will continue. But

for that you have to be honest. For that you have to mean it. For that you have to dedicate your life. For that you have to make yourself part of God's children. For that you have to pray. For that you have to know that God exists and that your God exists for you, and that He, as your creation, maybe, will ask you for accounting of your deeds on earth. And He will tell what will happen to you when you die. And He will tell: this way, left, or right, He will tell you, "Continue in this state of Kesdjanian existence," or He will tell you, "Go back. Not yet. I don't want you. Live another life and hope for the best. That maybe in that life you will find the answer." Just imagine now, that this is the life. That this life now, exists because you had another one. Somewhere in the past. Or, historically, exactly at this same time, because simultaneity exists in Infinity. And that at the present time, you're living this life for a purpose. To follow through on that what was the Karma in a previous existence. About which you don't know much, because we lose all memory when we die. That what is the brain dies with us. That what is spiritual remains, but it has no brains. Not as yet, because it has no Soul. And therefore it has no memory. And therefore when you come back, you, as Life, come back to earth, you don't know about your existences before. And you don't even know your Karma. And you have to start all over again to find what it is now. And then maybe you can link it up with that what has not happened before and for which perhaps you had a chance before, and you evaded it or avoided it. And perhaps it is God telling you, "There is your life now. Now let's see what you will do with it." To what extent can you now answer to a higher purpose. To what extent can you now what you can have profited by and what again is given to you, what will be given to you as an aim, what will be given to you as an opportunity during the day - not at a meeting - but when you go home, when you leave, when you wake up tomorrow morning, and you face that day tomorrow morning. And you open your ordinary eyes and you see, perhaps

not so good as yet, because there is sand in them. Still a little bit - well, it may be the tension. Rub them out well. Your little "I" also has sand in it. Many times. And it is not growing, when you don't help it. And it is not functioning, when you don't open. That little "I" is your guiding saviour. That is what you have to meet tomorrow morning. That is perhaps what helps you to wake up out of physical sleep. And when you say, "Thank God," with that you recognize your "I", your little "I", on which you have Worked the day before, and which is going to be the enemy or the pursuer of your Karma. And which will gradually start to function to undo all influences which are now laid on you because of the Karma law under which you happen to live, knowing it or not. It doesn't make any difference, you're there. You're here on earth. You have to Work. You have to wake up tomorrow. You have to remember. You have to remember yourself. You have to be grateful to God to be awake. To have an opportunity for your life. Your life can continue. Your life is now Infinity. You don't know it because you don't know about Infinity as yet. Only at times it happens, at times in which you lose your breath and you cannot say what you want to say. At times when you know that the totality of yourself is just that, and no more. And no more functionings. And no more desires, neither of your body, neither of your feelings. Not even of your mind. Everything is quiet. This moment, such moments happen when Kesdjan starts to grow up and reaches the state of silence. This is our aim first. That is the stepping stone towards your Soul. This is the way gradually your Soul can be built. And then it will become apparent. It will become apparent in your walk. It'll become apparent in the way you have an expression on your face. It can become apparent the way you look at a person. Not as if you wish such a person to possess. That isn't love. You wish to give. For that person to be. That's what you want. Almost as if one's life could become at such a time, that kind of a sacred

sacrifice, in which you give your life because you want to save your life as well as someone else. In which you can then love others as yourself. Because it's all made of the same kind, all the same kind of quality of aliveness. When you speak with your eyes, only use your emotions. Don't ever speak with your eyes from your body. Don't have a wish come out through your eyes of possession. Only giving. So that then something can happen to the person you care for. So this is like- a beginning. I will do as if I have never heard about Work. You will do the same. You now have heard a little bit, and in your past life, you heard about Work. And this is now as if the Karma of whatever you have done so far in the past has been recognized as something that you know you must face. And you cannot get away from it. And that now you must, in facing it, I would almost say, be very glad that it is there. This is the opportunity given. You do not know. Maybe it is the last. If you could live that way, not in your ordinary flippant way, never mind, tomorrow is another day. I will tell you, "Tomorrow is no day at all, if you don't Work today." If you Work today, tomorrow is a day. For you. If you fall asleep, and you really don't care, you will sleep much deeper tomorrow. If you make an attempt, you can make a better attempt tomorrow. If you make an attempt now, you can make two tomorrow. If now you have to pay, tomorrow you have to pay twice. After some time, you never will get out of debt. Don't postpone. The fact that you are here, that you listen, that you hear about Work, I've said many times, puts you under obligation. I put you now under obligation, like it or not. You can still go away. You don't have to pay attention to me. For me it doesn't matter. For you it will matter a great deal. If you wish to Work, the doors are open. If you don't never mind if they are closed. Because if you don't care, you don't want even to look at them. If you don't like each other, you miss an

opportunity. If you don't make an attempt to love your enemies, you miss an opportunity. If you don't attempt to overcome temptations, you miss an opportunity. If you don't live the way you think you perhaps could, and don't make an attempt, the opportunity goes by, and it may not come back. And this is no dire prediction. And it is not that I am like Cassandra, telling you all kinds of woe, so that the walls of Troy will finally fall down. They will fall on you, and you will have a worse Karma than ever. So that is the end. Infinity. How soon? No one knows. When? No one knows. How? No one knows. I live now, then I have Infinity. If it is impartial. If it is simultaneous. If it is that in which the totality of myself has been merged, even unconsciously, and praise to God the more conscious it can be, the more whole it will be, the less there will be of Karma to stay with me. The more it will be shed, the more that what are impurities will disappear. The more that what are ordinary affairs of ordinary life will not remain in existence in the presence of my sun, if my sun is understood, and I wish it to shine on all the evil and all the good of myself. That what is right of my manifestations will be saved in some way or other, goes from house to house as I build it, from Kesdjan to Soul, to the rest of the Cosmos. That what is to be moved because it happens to be now, when it is attached to the earth, it will stay on earth, under the influence of the sun, it won't let loose even, because it belongs to a place where it was born and where it took hold of me, and where I got caught. We are still caught in so many ways. But the more you can put Work parallel to that what is now in its beginning, to start to understand a little bit, even if in your unconsciousness, even where you have found certain things about yourself which you cannot place, but where your world is enlarged, even then, that what is your "I" can tell you, in time, and Heaven's—For Heaven's sake, be patient. Don't think that Rome was built over night. It takes time. It takes

the god-damned time of earth. If one could live at a higher level, it wouldn't take that time. But we know we are not there. And we keep on hoping, praying, and being. And I hope that you will never forget. That there always will be something in you that reminds you. I hope that some day the door to Amulios will be open. And Amulios will come out on a cloud and preach to you from above. And tell you, "This way, come, this way. Everything is prepared."

So you remember, Tuesday, those who think they might wish to come, please let me know. And I will tell you, "Yes," or "No." On Wednesday, everybody is welcome. Friday, you know what you get into, . For the barn there are rules and regulations.

Good-Night.

Trans: A. Andrews.